[181 cont.]

769 778 nine knots for a woman, serve as armatures for figurines made from tufts of paper. These figurines, which are of a height of about ten centimeters, are fastened to the partition which forms the ancestral altar.

793 The "Lolo" have priests-sorcerers who pass down the traditions by word of mouth.

181 53 The "Lolo" are of a rather happy disposition, and like the "Meo" they neglect no opportunity for feasting. They perform singing dances, the boys on one side, and the girls on the other. These dances are accompanied by the musical instruments of which we have spoken above.

[182] The "F'ou-la"

101 [131] The "F'ou-la" form a tribe of the "Lolo" group which is represented in Tonkin by only a hundred people, spread in small hamlets the length of the frontier, in the regions of Hoang-Su-Phi, Muong-khuong, and Baxat.

The "Thai" call them the "P'ou-la."

In their dialect, the "F'ou-la" call themselves by the name of "Peu-pa."

101 582 [167] Like the other "Lolo," the "F'ou-la" come from the provinces of the south of China and are extremely mixed with the other tribes of the frontier zone, but they also preserve their original characters by avoiding all intermarriage with their neighbors. They maintain their special type as described above with reference to the "Lolo."

[181] They are timid and gentle, which constitutes a weakness in relation to the neighboring tribes, who are more energetic.

197 The vocabulary of the "F'ou-la" differs noticeably from that of the "Lolo," but evidently is related to the dialects of the group; the sentence structure is identical with that of the "Lolo."

212 198 They are not acquainted with any writing; they employ Chinese characters. Their language of commerce is the "kouan-hoa."

342 231 The "F'ou-la" live in cabins of two principal models:

1. Cabins on piles, of the type used among the "Thai," but consisting of a flooring raised only a very little above the ground